

A 'very good' ancient earth?

Notwithstanding the oft-acknowledged logic of the young-earth creation position by compromised theologians and churchians, theistic evolutionists have continued to publish books which purport to solve the 'riddle' of how God could justly have created a very good world over millions of years through an evolutionary process involving suffering, death and extinction.⁴

There are clear signs that our insistent message of 'no death before Adam's sin' is having an impact, and also that the writings of the new atheists (such as Dawkins, Daniel Dennett, Christopher Hitchens and Sam Harris) have been provoking those who hold tenaciously to compromised positions on Genesis. That is, theistic evolutionists, progressive creationists (such as Hugh Ross and his *Reasons to Believe* ministry) and other old-earth creationists have had to work overtime to try to convince thinking Christians that their ideas do not, in fact, do violence to Scripture. Yet, many have a nagging doubt that creationists are right: Is not the young-earth position the only one that really does justice to the plain teaching of the Bible?

An imaginative theodicy

The latest salvo in this battle for minds is a new book by William Dembski, a key figure in the Intelligent Design movement. Despite the somewhat puzzling title, *End of Christianity: Finding a Good God in an evil world*,⁵ his book aims to provide a solution to the 'problem of evil', a theodicy that is both faithful to orthodox Christian teaching and acceptable to those who are convinced that the world is billions of years old. But as we shall see, it sadly represents another failure to believe the Word of Truth. As an evangelical Christian, this philosophy professor *does* argue that all evil in the world (including the death of all creatures since time began) must be traced to human sin.

Why, then, does Dembski adhere to his belief in an old earth? Simply because he thinks the scientific evidence overwhelmingly supports it and because today's *mental environment* demands it.⁶ Yet he does acknowledge the nonsense of attempts to reconcile death and suffering before sin:

"...throughout the old-earth creationist literature? ...natural evil becomes simply a tool for furthering

God's ends **rather than a consequence** of human sin. ... In making sense of the Fall in light of modern science, old-earth creationists often deny that natural evil is morally significant" (p. 79, my emphasis). He even writes (chapter five), "Sure, one can try to make an exegetical argument that passages like Rom 5:12 speak strictly about human death. But young-earth creationists have the stronger case here, both exegetically and theologically, in interpreting such passages as speaking about death and corruption generally and not just about human death."

Amen to that! This is scripturally sound and sounds promising. In fact, towards the end of his book, Dembski confesses (p. 169) that "the young-earth position, which has been my principal foil, receives its support not only from Genesis 1-3 but also from Genesis 4-11. The latter chapters present a chronology that appears to allow only around 6,000 years from the creation of Adam and Eve to the present." So if the Scriptures seem unambiguously to teach that all death is a consequence of sin, what is his solution? (*To be continued...*)

(Endnotes)

- ⁱ Wieland, C., *101 Signs of Design*, Master Books, 2002, p. 83.
- ⁱⁱ CMI's response to this is Jonathan Sarfati's book length critique, *The Greatest Hoax on Earth*, Creation Book Publishers, 2010; available from our office or online at creation.com/store.
- ⁱⁱⁱ That is, the Bible is literally 'God breathed' (thus infallible), contains no errors and its teaching and message are clear to the honest reader who comes to it without prejudice from secular, extra-biblical ideas (perspicuous).
- ^{iv} Numerous examples could be cited but perhaps three will suffice, from very influential theistic evolutionist authors: *The Language of God: A Scientist Presents Evidence for Belief* by Francis Collins, 2006 —reviewed at creation.com/harmony-and-discord-a-review-of-francis-collins-book-the-language-of-god; *Creation or Evolution: Do we have to Choose?* By Dennis Alexander, 2008 —reviewed at creation.com/review-creation-or-evolution-david-anderson; *The Lost World of Genesis One* by John Walton, 2009 —review by D. Statham in *Journal of Creation* (in press).
- ^v Published in the UK by Paternoster, 2009. Dembski intends 'End of Christianity' to refer to its goal (the "ultimate triumph of Christ"), not its demise.
- ^{vi} 'Mental environment' is Dembski's term and is a similar, though not identical, concept to that of worldview. As a Christian, Dembski does acknowledge that (as Jer. 17:9 teaches) our mental environment is corrupt but chooses to trust its "old earth" beliefs anyway!
- ^{vii} Dembski mentions Hugh Ross as a key example of an old-earth creationist.

*Faithfully in the Lord
Dr SH Tow, Sr Pastor*



CALVARY PANDAN BIBLE-PRESBYTERIAN CHURCH

"NOT TO BE MINISTERED UNTO BUT TO MINISTER"

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Website: <http://calvarypandan.org>

THEME: *"Walking with God in Perilous Times"*
(2 Tim 3:1)

Senior Pastor: Rev Dr Tow Siang Hwa
Pastor: Rev Dr Quek Suan Yew

LORD'S DAY, 29 Aug 2010

PANDAN NEWS WEEKLY

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My dear readers,

This week we reprint an article written by Philip Bell, who leads CMI in the UK.

THE PROBLEM OF EVIL AND THE SUPREMACY OF SCRIPTURE

(Theological gymnastics result in placing 'science' as an authority over Scripture)

Philip Bell, CEO, *Creation Ministries International (UK/Europe)*

As with my fellow CMI speakers, I find that I am constantly prodding audiences to ponder the questions, "Why death and suffering?" and "If this world is God's creation, why does evil exist?" Theologians and philosophers have long scratched their heads in attempts to provide satisfying answers. Certainly, it seems that there is something intrinsic to our human nature that causes us to wonder aloud, "Where did I come from? Why am I here? What happens to me when I die?" Such questions have exercised the minds of millions throughout history. Today, professing atheists are at pains to tell us that we now *know* the answers to our origins, life's meaning, and even our destiny—albeit that the outlook they present is devastatingly bleak, being devoid of an eternal hope. I sometimes quote the words of my colleague in CMI—Australia, Carl Wieland—once an atheist himself—who reflects poignantly on the futility of this secular humanistic worldview:

"If Darwin was right, there is no ultimate meaning or purpose to life except what we choose. You are born, you suffer, you die—that's it. Perhaps, if you're lucky, you may get recycled as organic manure—but beyond that, you're just a number that happened to come up in the great casino of the universe."¹

Atheists and creationists agree!

By now, many readers will be aware of Richard Dawkins' most recent book, audaciously titled *The Greatest Show on Earth*.² According to Dawkins (p. 392), "Theologians worry about the problems of suffering and evil, to the extent that they have even invented a name, 'theodicy' ... for the enterprise of trying to reconcile it with the presumed beneficence of God."

It really is no coincidence that creationists and atheists actually agree with the logic of the Genesis record of Creation/Fall/Flood being foundational to the Christian faith. A grammatical-historical reading of Genesis 1–11 has the *only sure defence*: the teaching of a literally perfect world, ruined by Adam's sin and the subsequent Curse, now crying out to "be delivered from the bondage of corruption into the glorious liberty of the children of God" (Romans 8:21). Militant atheists know this only too well; hence their recent redoubled efforts to drive this point home. Needless to say, they are careful also to claim that "the evidence for evolution and millions of years proves that the Bible's history is false"!

Of course, organisations such as *Creation Ministries International* have long taught that nothing less than a faithful 'biblical stand' on the authority of Scripture—taking Genesis as literal history, just as Christ and the apostles did—will stop the rot in contemporary Christendom. We have taken great pains to show the fallacy of attempts to squeeze man's ideas into the Bible, how this always results in serious compromise of the inerrant, perspicuous³ Word of God, and how it destroys the very basis for the glorious gospel of Jesus Christ.

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**A very warm welcome to visitors and friends in the name of
our Lord and Saviour Jesus Christ**

PANDAN FACTS & FIGURES

Ring Pastor Quek 6566 5716; Mobile - 9671 9310 any time; Email - suanyew@gmail.com

10.00 am Pre-Service Prayer Meeting: JW Sanctuary
Today: Dn Ko Swee Chay; **N/W:** Dn Milton Ang

10.15 am Pre-Service Singspiration: Today: Michael WB Lim; **N/W:** Elder CK Chew

10.30 am Lord's Day
Today **Worship Leaders : Dn Vincent Teo / Dn James Fu**
Speaker : Rev Dr Quek Suan Yew
Message : "Put on the Mind of Christ" (Phil 2:5-8)

Next Week **Worship Leaders : Dn Ko Swee Chay / Dn Han Whie Kwang**
Speaker : Dr SH Tow
Message : "The Name of Christ" (Phil 2:9-11)

Last Week's (22.08.10) Attendances and Offerings

English Worship	10.30 am	1,149	\$20,074.60	RM50
Junior Worship		150		
Mandarin Worship	8.00 am	167		
Mandarin JW		41	\$ 2,821.80	
SGBF	6.00 pm	377	\$ 3,841.70	
Prayer Meeting (Tuesday)	8.15 pm	1		

Lord's Day Activities

Basic Bible Knowledge 12.15 pm - 1.15 pm, Cryroom
 Today: Lesson 8: Assurance of Salvation i/c Dn CS Chia
 N/W: Lesson 9: The Holy Spirit i/c Elder Goh Kee Tai

DHW 12.15 pm - 1.15 pm, Sanctuary, 2nd level
ABC 12.15 pm - 1.15 pm, Rooms #02-05-07
Teens' Meeting 12.15 pm - 1.15 pm, JW Sanctuary, #02-03
Young People Discn Gp (17-20) 12.15 pm - 1.15 pm, New Sanctuary Cryroom
Library 12.15 pm - 1.30 pm, Room #03-04
AV Library 12.15 pm - 1.15 pm, Room #02-02
Choir 1.30 pm - 3.30 pm, Rooms #02-05-07
Tracting 1.45 pm, Lobby outside Sanctuary (2nd & 4th Week)
Filipina Bible Study 2.00 pm - 4.00 pm, Room #04-02 (1st & 3rd Week)

Lord's Day Duties

Musicians Morning	29 Aug	5 Sept
<i>SGBF (6 pm)</i>	Adrian Ho / Carrie Soh	Adrian Ho / Sharon Lim
Greeters	Karen Haw / Zuyi	Lois Teo / Rachel Han
Welcomers	Patrick, Josephine, Shanice Lim	Thian Guan & Keng Seong
Lunch Coupon Sale	Francis & Grace Seo & fmy	Ernest Chan & Dn Eric Lim
Kitchen Duty	James & Jessica Lim	Ron & Trudy Sim
	Mr & Mrs Peck Thian Guan,	YAF
	Mr & Mrs Henry Ko,	
	Mr & Mrs Ho Li Cheng	
Ushers	Steven Lee, David Wong,	Choir
	Woon Chin, Ming Kin,	
	Shue Heng, Ray Tan, Cho	

Wai Mun, Joel Koh, Mark
 Woo, John Fong, Victor
 Wong, Ernest Chan, Mark
 Gossage, Chua Kok Keong
 Elder Chew Chong Kiat
 YF
 Irene Lim & Cynthia Yeo
 Li Siah & Ruth
 Dn Chia Chung Seng
 Choir
 Patrick & Hwee Ping
 Adrian & Carolyn Ho
 Choir

SGBF Singspiration
SGBF Ushers
SGBF Greeters
SGBF Welcomers /
Dinner Coupon Sales
SGBF Kitchen Duty

Activities for the week (30 Aug - 4 Sept)

Tuesday 8.15 pm **PRAYER MEETING** i/c Elder Sim Siang Kok

Fri 1.30 pm **GOLDEN YEARS CARE GROUP BIBLE STUDY** in the home of Mrs Evelyn Ong. Add: 682 Choa Chu Kang Crescent, #11-526. Tel: 67654456. Friends of Pandan and volunteers are welcome

8.15 - 9.30 pm **ADULTS FELLOWSHIP BIBLE STUDY (AFBS):** Room #02-10
 Bible Study on 1st, 2nd & 3rd John Rev Dr Prabhudas Koshy
All Adults are welcome to join

Fri - Sat 5.30 pm **YF RETREAT**
 Singleness of Heart Brother Henry Chua

Saturday 2.30 pm **CMC (Calvary Mission to Children)**
 7.00 - 9.00 pm **MYANMAR FELLOWSHIP:** Room #04-05

HOME News & Announcements

1. **Last Week's LOVE GIFTS TO DESIGNATED FUNDS: \$10,893.40**
Ann Clements & family 20, 50, 10, 100, 50, 50, 50 = \$330; **Baraka BP Church** 50, 50, 50 = \$150; **Bethel DC - Chiang Rai** 50, 50, 50 = \$150; **Bible College East Africa, Tanzania** 100 = \$100; **CMC** 100 = \$100; **Dignadice Rev (Police & Army Ministry)** 60, 500, 50, 50, 500, 50, 217, 1 = \$1,428; **FEBC** 1500, 200, 10, 10, 50, 50, 50, 100, 20, 100, 10, 300, 50.15 = \$2,450.15; **FEBC - Billy** 50 = \$50; **Golden Years** 50, 50, 52 = \$152; **Hilltop** 25, 500, 50, 10, 60, 50, 51 = \$746; **Hilltop Student** 50, 92 = \$142; **John & Eunice Tan** 100, 50, 100 = \$250; **Jordan** 700, 50, 50, 50, 50, 50 = \$950; **Jose Lagapa** 50, 50 = \$100; **Lek Aik Wee, Pr** 10, 200, 10 = \$220; **Lim Wee Chian, Eric** 50 = \$50; **Pang Kok Hiong Rev** 50, 50, 100, 50 = \$250; **Peter Yoksan, Pr** 50, 50, 100, 50, 50 = \$300; **Pontianak Kalimantan** 50, 10, 50, 50,

Preaching Schedule for the Month of Sept 2010

Date	Speaker	Topic	Chairman	Pianist/Organist
5	Dr SH Tow	"The Name of Christ" (Phil 2:9-11)	Dn SC Ko *Dn WK Han	Adrian Ho Sharon Lim
12	Rev Dr SY Quek	"Work out Your Own Salvation" (Phil 2:12-13)	Dn M Ang *Pr Ko Linggang	Michelle Chiang Lois Teo
19	Dr SH Tow	"Be Blameless and Harmless" (Phil 2:14-18)	Eld CK Chew *Henry Chua	Ong Su Ling Rachel Han
L/S 26	Rev Dr SY Quek	"A Man Like Minded" (Phil 2:19-24)	Eld SK Sim *Dn SC Ko	Ko Lingwei Eileen Hia

60TH B-P MOVEMENT MAGAZINE - Due to space constraint, your forbearance is requested as the magazine committee would probably need to edit articles and testimonies for brevity.

HFMD Alert - In line with MOH public advice with regard to the HFMD situation in Singapore, parents are urged to ensure that their children do not come to church if they display any of the symptoms of HFMD, namely fever, mouth ulcers and rashes on the palms, soles or buttocks. Thank you for your co-operation and consideration.

50, 50, 10 = \$270; **Quek Suan Yew, Rev (Dr)** 160, 100 = \$260; **RPG - English/Chinese** 50, 500, 10, 50, 50, 0.10, 50.15 = \$710.25; **Saipan/China** 25, 50, 400, 50, 50, 150 = \$725; **Tow SH, Dr** 10, 50, 50 = \$110; **Caleb Dignadice** 50, 50, 100 = \$200; **Ton Soung Kao, Rev** 200 = \$200; **Benevolent Fund** 500 = \$500

Building Extension (Cost \$2.1 Million) - Collection todate: \$1,921,783.19

Last week: 1500, 20, 50, 50, 0.20, 2, 1, 2.05, 10, 10,10, 20, 50, 50, 50, 35, 350, 100, 50, 100, 50, 250, 150, 500, 50, 50, 62, 50, 50, 50 = **Total:** \$3,722.25

DESIGNATED LOVE GIFT ENVELOPES are available at RPG Rack.

2. **CONGRATULATIONS TO DAVID & CINDY POON** on God's gift of a baby boy born on 8 Aug.
3. **SR PASTOR** is preaching at True Life BPC this morning. Please uphold him in prayer.
4. **PREACHER LEK AIK WEE** is preaching at Calvary Tengah BPC this afternoon. Please uphold him in prayer.
5. **DHW** - There will be no DHW Classes today, this being the fifth Lord's Day of the month. Classes will resume next Lord's Day
6. **AF FAMILY RETREAT (6 TO 7 SEP 2010) - BRIEFING TODAY IMMEDIATELY AFTER CHURCH SERVICE.** All retreat participants are requested to remain behind in the Church Sanctuary for a short briefing. Thank you
7. **THOSE WHO ATTENDED THE AF 30TH ANNIVERSARY THANKSGIVING & PRAISE SERVICE** and have not collected their souvenir key chain & book mark, please collect them outside the church sanctuary today. All AF members are also entitled to the souvenirs while stocks last.
8. **GILGAL BS** - There will be no BS on 3 Sept. BS will resume at the end of Sept.

<p>YAF RETREAT - 9 to 11 Sept 2010 Austin Hills Resort, Johor "SPIRITUAL FREEDOM" A thematic study on Romans 6 - 8 By: Jose Lagapa * Registration Forms Available at the YAF Notice Board * For more information, please contact Hong Zhuang (91704337)</p>	<p>FCM COMBINED MEETING 24 September 2010 Theme : A Victorious Christian Life Amid Ungodly Influences (1 Corinthians 15:33) Speaker : Rev (Dr) Prabhudas Koshy Venue : Calvary Pandan BPC Time : 6.30pm (Dinner at \$3 per pkt), 7.15pm (Meeting) For dinner, please contact your respective student coordinators or Lek Xuan at 96389814.</p>
<p>SUNSET GOSPEL BIBLE FELLOWSHIP Theme: The Jewish People In History and Prophecy</p>	
<p>Topic: Diaspora Preacher: Dr SH Tow Worship Leader: Elder Sim Siang Kok</p>	<p><i>29 August (6 pm)</i> <i>5 September (6 pm)</i> Sign of the Fig Tree Dr SH Tow Preacher Lek Aik Wee</p>

2. Evaluation:

a) Tracing the evolution of the form is impossible to determine and any attempts would be highly speculative, therefore this philosophy is unacceptable.

b) The classification of the forms of the psalms (point b) is acceptable in that there is biblical record of it in 1 Chron. 16:4. This aspect of the approach is valuable and can be accepted.

c) The danger of forcing the Psalms into preconceived models do not allow for individuality amongst the 150 Psalms. When the setting in life is given in the Psalm, then this approach is invaluable.

D. The Cultic Approach

1. The method: It builds upon the Form-Critical approach of Gunkel. It is promoted by Mowinckel, a student of Gunkel. The Psalms must not be separated from their cultic¹ setting. The actual setting of the worship is indispensable in understanding the formal worship of cultic songs.

2. Evaluation:

a) If the cultic setting is given in the headings, then this method can be used in our study.

b) If the setting is not in the biblical texts, then the reconstruction applied is unwarranted. In short, let the psalm speak for itself.

E. The Eschatological -Messianic Approach

1. The method: It interprets all the Psalms Christologically.

2. Evaluation:

a) Positive: When the New Testament interprets the many Psalms as Messianic, then they do the same for those Psalms.

b) Negative: They do not see Christ in all the Psalms if they are not mentioned in the New Testament. This is allegorization without biblical justification and will harm your hermeneutics. The authority of the Bible would be lost. The interpreter can make silly putty of the Bible and make the Bible say what the interpreter wants it to say.

CONCLUSION: The acceptable approach is the Eclectic approach - finding principles whenever applicable. The nature of that particular Psalm dictates the method employed. The only approach to be rejected in its entirety is The Literary, Analytical Historical Method because it has no biblical basis. The conclusion is that no one approach can be used for ALL the 150 Psalms.

(Footnotes)

¹"Cultic" means "a specific system of religious worship." For example of cultic setting is the Psalms used in the Autumn Festival OR Enthronement Festival where the LORD is enthroned in the whole universe (e.g. Psalms 47, 93, 95-99). Traditional assignment of Psalms used for Temple worship are: Psalm 24 --1st day (recounting God's creation of the world); Psalm 48 --2nd day; Psalm 82-- 3rd day; Psalm 94 --4th day; Psalm 81-- 5th day; Psalm 93 --6th day (which seemed appropriate for the completion of Creation); and Psalm 92 --7th day (A Psalm for the Sabbath Day which is so titled in the Hebrew Bible). (Bullock, 143)

*.N/W: Rev Dr Quek Suan Yew
F/W: Elder Goh Kee Tai*

II. HERMENEUTICAL CONSIDERATIONS ON PSALMS

A. The Traditional Historical Method

1. The method: To relate the Psalms to an historical incident in the life of the Psalmist. E.g. Psalms 3, 51, etc.

2. Evaluation:

a) If the historical incident is given in the heading or superscription of the Psalm, the approach is invaluable.

b) If the historical incident must be reconstructed without the basis from God's authoritative Word, the approach is unconvincing.

Bullock says, "The Psalms embody historical elements of the Israelite people, the result being that the true meaning of a psalm cannot be fully grasped apart from those historical elements. In the myriad of instances where the historical data are illusive and the interpreter is left to conjecture, the situation as it appears in the psalm must still be assessed." (Bullock, 123)

The comment is that if the Holy Spirit had wanted us to apply this method on all 150 psalms, then why are there many psalms without the historical background and we have to conjecture the historical incidents? This method can be applied when historical information is provided.

B. The Literary, Analytical Historical Method

1. The method: It is divided into two parts: to completely disregard the headings; and to

determine by literary and theological analysis that the Psalms are post exilic.

2. Evaluation:

a) This method is totally not historical at all even if the title claims itself to be so.

b) The proponents of this view called the Book of Psalms, the Hymn Book of the Second Temple. Therefore the Psalter was written only during this period, between 400-100 B.C. after the Second Temple was built after the exile.

c) We do not accept this method because the superscriptions are included in the earliest manuscripts. and are therefore accepted as part of inspired Scripture. To reject them makes this method without merit at all. Basically, this method rejects Mosaic and Davidic authorship! This method is unbiblical and must be rejected in its entirety.

C. The Form-Critical Approach

1. The method: It is divided into three parts:

a) That every sacred poem accompanied a ritual act: i.e. the setting in life (*Sitz im Leben*). What it means is that every psalm in Israel's religion has a kind of a ritual act behind it, like Lament psalms, etc.

- b) That the Psalms have common forms:
 - i) Common occasion
 - ii) Common moods and ideas
 - iii) Common vocabulary
 - iv) Common motifs

c) That the Psalms grew and developed with time.

LAST CALL!! Have you written?

**Your Testimony is wanted!
For BP 60th Anniversary Magazine**

It happens only once in 60 years (1950 – 2010). If you have been blessed by the BP witness, I request you to give us your TESTIMONY of what the BP Church has done for you. You will bless the readers! Write simply, in your own words to magnify the Saviour. **Your testimony need not be long, say 100 - 200 words will do. Closing date 5 Sept 2010. Email: calbp@pacific.net.sg. Thank you for writing.**

“Whoso offereth praise glorifieth me: and to him that ordereth his conversation aright will I shew the salvation of God” (Psalm 50:23).

*Dr Tow
Sr Pastor*